

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, APRIL 20, 1899.

NEW SERIES, VOL. 1, No. 22

China opens San Moon Bay to trade, thus forestalling the demands of Italy.

It is probable that Samoa will be divided between America, England, and Germany.

General Lawton thinks that 100,000 more troops will be necessary to pacify the Filipinos.

It is claimed that the Filipinos have removed their capital to Tarlac, some forty-seven miles north of Manila.

The railroad men representing the I. C., the A. & V., the New Orleans and North Eastern, and the M. & O., were here in meeting this week. Business men do meet.

Several thousand Chinese attacked the British camp at Talpo-hu, on the 17th inst., with artillery. They were speedily repulsed by General Gascoigne, with 300 men.

M. R. Hutchison, of Mobile, Alabama, a young man twenty-two years old, has invented a device which he calls Akoulallion, by the aid of which persons known to be deaf, have been able to hear with distinctness.

Clinton has already raised and reported \$100.00 for State Missions, and now comes the word over the 'phone that they have just raised \$135.00 for Foreign Missions. We are coming to think they are, rather missionary inclined.

The State Medical Association is in session in this city this week. Quite a number of distinguished doctors are present, among whom are a number of prominent Baptists. We are more and more impressed that Jackson is the place for the paper since they have so many State meetings here.

The General Assembly, of the United Presbyterians, adopted the following:

"The use of tobacco is sinful, and therefore, inconsistent with the Christian profession. Because the use of tobacco is especially ob-

noxious in officers of the church, no officer will be ordained unless he promises to refrain from its use. No student shall be admitted to licensure to preach the gospel, or ordained, unless he promises to refrain from the use of tobacco."

Our Presbyterian brethren are getting close after their tobacco worms, and yet it is written in the Scriptures, "Let him that is filthy, be filthy still."

Whisky Men Excluded.

The Walnut Street Baptist church has decided to follow in the footsteps of the other Baptist churches in Louisville and exclude all whisky men and every person in any way connected with the whisky business from membership in the church.

This action was decided upon last night at a business meeting of the congregation, at which Dr. T. T. Eton presided. Mr. A. C. Thomas, one of the deacons offered a set of resolutions making it compulsory for whisky men who are members of the church to change their business or withdraw from the church. Such members are allowed twelve months to do this, and if they do not comply their membership will cease at the end of the period. The resolutions also provided that no liquor men hereafter be admitted to the church. The resolutions were adopted after a little friendly discussion.

The action was the result of the sermon by Rev. T. T. Martin, who said that admitting whisky men to the church was a blot on the congregation.

The resolutions affirmed that the liquor traffic is a plain violation of Scripture; that it is highly necessary for the salvation of persons so engaged that they abandon the business.

Finally, the resolutions state: "It is the sense of this congregation that no one shall henceforth be received into the membership of this church who is engaged in the liquor business, and that no member shall be retained in the fellowship of this church."—*Post Dispatch*.

By some inadvertence on the part of the Southern Railroad officials, the announcement was made

in one of their circulars that I would be in charge of the party from Mississippi, over the Queen and Crescent and Southern railway. I desire to correct this by saying that I am not in charge of any party over any railway to Louisville. Rev. L. S. Foster is in charge of a party via I. C. road, and Rev. W. F. Yarborough of one via the Queen and Crescent and Southern. It is hoped that there will be a large attendance from Mississippi, as the forthcoming session promises to be one of unusual interest. The fare from Jackson over either road will be \$16.90 for the round trip.

T. J. BAILEY.

College Tidings.

Have you ever been there? I never had until Saturday night. It is 23 miles from Meridian and Dr. J. R. Farish is the Baptist bishop. It is a small church and not strong financially but they put down \$46.00 for the College with a heartiness that was delightful. There was no high pressure in the collection. I just told them about our work and they gave because they "wanted to."

I had a delightful night with Bro. Melton, the depot agent, and a delightful dinner with Geo. W. Walton, an alumnus of the College. May the Lord fill the country with such men and such homes. May God smile on the good people of hickory and bless them evermore, and may they always be blessed with as good a bishop as big-hearted Bro. Farish.

The mails this week have brought me many good letters with substantial evidences of friendship. See this noble list: J. L. Sisk, Taylor, \$5.00; Capt. Z. D. Jennings, Water Valley, \$10.00; New Zion church, by Rev. W. S. Rogers, \$8.00; Pleasant Grove church, by Rev. C. A. Loveless, Graysport, \$4.40; Hon. A. J. Russell, Meridian, \$10.00; West church, by Dr. L. S. Rogers, \$3.75; Ernest L. Carter, Meridian, \$5.00; Rev. J. T. Barrett, Crowley, La., \$10.00; Dr. R. H. Hudnall, Blacksburg, Va., \$3.00; Oscar H. Bowen, Port Gibson, \$5.00; State Line church, by J. J. DuBoise, \$15.60; Rev. A. M. Sheppard, Leaf, Miss., \$5.00; Al-

corn Woolen Mills, Corinth, Miss., \$10.00.

MINISTERIAL EDUCATION.

Water Valley church \$10.00; Yazoo City church \$10.00. God bless the helpers.

I have now received for the College in cash and good subscriptions \$2,212.00. Some of our best churches, many of our best friends have not yet been heard from; \$1,400.00 more would enable me to make a report to the convention that will have a fine effect on the future. The work must be done in the next two and a half months. Do your part brother and do it promptly, won't you?

Yours for success,

W. T. LOWREY.

April 17th.

Blue Mountain College.

Please ask your readers to tell their friends:

1. That we greatly miss our former president, Rev. W. T. Lowrey, D. D.; but that Blue Mountain Female College has never been more flourishing, nor done better work, than now.

2. That, in spite of his leaving us, the yellow fever and consequent excitement in the State last fall, and the low price of cotton, we are having the most prosperous session in the history of the school. We have already enrolled 185 boarding pupils, representing seven states, and over half the counties in Mississippi; and that others are to enter soon.

3. That we have had over 100 boarding pupils every day of the last nine annual sessions, and over 100 music pupils each session.

4. That we have a thorough training course for public school teachers, and offer exceptional advantages in Music, Art, and Elocution.

5. That our school is noted for solid work, and good care of girls.

6. That our new catalogue will be out in June, and that all who are interested in education should secure a copy, read it through carefully, and thus become fully informed as to the work we are doing here.

7. That we will greatly appreciate the addresses of girls who contemplate entering a boarding school next fall, and of other people who ought to see our catalogue.

Very truly,

LOWREY and BERRY,

Proprietors.

Blue Mountain, Miss., Apr. 14, '99.

The Pulpit.

The Resurrection of Christ.

W. VENABLE, D. D.

The resurrection of Christ is the heart and center of the Gospel of our Salvation. The two leading Doctrines of the Gospel are crystallized in two formulae: The Lord's Supper and Baptism. One setting forth in emblematic form the vicarious sacrifice of Christ, the other his Resurrection from the dead. These are his own appointment. They are monumental. They cannot be changed in form or substance without marring the Divine ideal. Baptism goes hand in hand with the first day of the week as memorial of the Resurrection of the world's Redeemer.

But I am invited by the Scriptures to go back behind these two memorials to the Lord's Day and Baptism to study the nature of that transaction which they set forth in such expressive and enduring forms. As we enter upon the study of the Resurrection of our Lord several considerations crowd upon us. Some of these let us notice.

That the Resurrection of Christ is vouched for by the testimony of reputable witnesses.

(1) *His witnesses were numerous.*

Consisting of both men and women. In fact, Paul makes mention of them in 1 Cor. xv. 5-9. There were appearances of Jesus recorded in the New Testament, under varying conditions, such as to preclude the possibility of doubt in the minds of those who saw him.

(2) *His witnesses were competent in point of intelligence* (1) as is evident from the influence which they wielded in Jerusalem, and among the people; (2) From the large following which they gathered around them under the power of their preaching; (3) from the writings which they have left us; (4) from the large plans which they formulated and operated in preaching the Gospel among the Jews and the Gentiles also.

(3) *They were honest.* They were willing to undergo all kinds of hardships and even death itself in defense of the risen Redeemer whom they preached. The world has never seen greater heroism than was evidenced by these men and women who proclaimed the Resurrection of Jesus from the grave.

(4) *Their testimony is greatly strengthened in view of the fact that they did not believe in the Resurrection until after it had*

transpired. They were disheartened and discouraged, yea, thoroughly demoralized when they saw the Master ignominiously put to death as a malefactor and buried as other helpless dead. The Resurrection itself gave rise to their belief in it.

The Resurrection of Jesus Christ is the pledge of the Resurrection of all His people. It was not an isolated transaction affecting only Christ himself, but his inseparable union with the believer gives it a universal significance and potency. Jesus affirmed that he was the "resurrection and life." Paul says, "But now hath Christ been raised from the dead, the first fruits of them that are asleep." (1) The Apostle refers doubtless to offering of the first fruit of the harvest before the Lord. These first fruits were a pledge and promise of the harvest which was to follow. Again Paul speaks of Christ as the first born from the dead (Col. i. 18). These passages are designed not to show Christ's resurrection as first in point of time, but they emphasize the idea that Christ raised from the dead is an earnest of what shall be realized in the believer.

(2) He next proceeds to show how this is accomplished. "For since, through man came death, through man came also the resurrection of the dead. For as in Adam all die, so also, in Christ will all be made alive. But each in his own rank: Christ a first fruit, then they that are Christ's at his coming." There are two suggestions in this passage which we may note with profit.

(1) Death came from the one head of the race, Adam, the man. The race was in him germinally as the branches, leaves, flowers and fruit are in the seed, as the children of Levi were in the loins of Abraham when he offered the tenth of the spoils to Melchizedek.

The solidarity of the race, the oneness of the race in Adam, so that what he did the race did, is the view enforced by the Apostle. Accordingly, the race is one physically and spiritually.

"By universal interflow of life each individual derives existence from others, and each is in vital union with the common stream of humanity. In other words, there is a common stream of humanity, out of which each individual is born." Adam is the common source from which this common stream pours forth. All that is in this common source is poured forth in the stream which flows out of it.

(2) Now Christ is the second man, a new head of the race. Of this spiritual race there is an inseparable union, as real and vital,

with Christ, as the union between Adam and his posterity. As humanity came out from Adam with the element of death in it, so the renewed humanity of which Christ is the head, has in it the vital force of the resurrection life.

Men die because in Adam all sinned and so all died. Death passed through upon all men, so in Christ, all are made alive. Because the resurrection life flows into them through the union by faith.

What Adam's fall brought to his seed, namely, sin and death, the resurrection of Christ brings to his seed, namely, life from the dead.

(2) That each of these come in their rank. First Christ, and then those that are his at his coming. We have the risen Christ. His resurrection has been realized. The process in him has been completed. He has carried our humanity through the grave, and up to its consummation. In his glorified condition, there is invested a potency which will realize itself in the resurrection of all who are united to him by faith at his second coming. He shall come again, and those who have fallen asleep shall be raised from their graves, and the living shall be changed.

The resurrection of Christ is also a pattern of our resurrection. The first fruit is of the same character as the full harvest, the first born is one in character with the other members of the family.

(1) The same power which raised Christ from the dead shall raise the believer through him. "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead, will make alive your mortal bodies also, because of his Spirit that dwells in you."—Rom. 8:11. "Knowing that he who raised up the Lord Jesus will raise up us also through Jesus, and will present us with you."—2 Cor. 4:14.

(2) In the resurrection state our bodies are like his. "For our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of your humiliation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."—Phil. 3:20-21.

(3) The nature of Christ's resurrection body is not very clearly revealed in the scriptures. There was an identity between it and the body laid in the grave, and therefore there was a continuity of being. He was the same Christ, but yet changed in the nature of his body. The outer man, Jesus was

so changed in the constituency of his body as to conform to the higher spiritual or heavenly element of which he was endowed as all others. Before his resurrection he was of the earth, earthy, after his resurrection was of the heavenly. Before his resurrection was of the natural, the psychical. After his resurrection he was of the spiritual order in respect to his body. Before his resurrection his body was of flesh and blood, was mortal, corruptible, weak, but after his resurrection his body was possessed of incorruption, power, immortality, and became an organism adapted to the heavenly, spiritual nature.

The twofold effect which the Resurrection of Christ should have upon the Believer.

(1) It should stimulate to unwearied and unceasing activity in Christian work, faith and hope. "Therefore my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." Such is the closing language of the Apostle in this masterful discussion. Steadfastness in our faith in Jesus Christ as risen from the dead, as the first fruits of that harvest which will be garnered at his coming. This steadfast faith peers into the future and becomes a hope which sees beyond death and the grave. It sweeps beyond the wreck and ruin which sin has wrought, places its foot firmly upon the granite foundation of the assured victory now realized in the risen and enthroned Christ. Inspired by this hope and animated by the resurrection life now thrilling through the whole fabric of the renewed nature, what may we not undertake? What sacrifice too great, what burden too heavy, what labor too arduous for the children of the resurrection?

(2) The resurrection of Jesus Christ robs death of its terror and the grave of its victory. He has delivered from the fear of death all those who through fear of death have been all their life time subject to bondage. He has destroyed, reduced to naught, him who had the power of death, that is the Devil. In view of this the believer can defy death and the grave. Oh death where is thy sting, oh death where is thy victory. For the sting of death is sin, the strength of sin is the law, but God be thanked, the believer has a sure victory through the Lord Jesus Christ. The believer may be as sure of his resurrection in Christ, as he can be that Christ himself rose from the dead. There can be no ground of fear to the believer.

Gallman, Mississippi.

We greatly enjoyed the presence and preaching of Brother T. J. Bailey, at Bethel, on the second Sunday, and Saturday before of this month.

The church at Bethel elected to the office of deacon, Brother W. H. Izzard, on Saturday, and by action of the church, Brother Bailey was asked to sit as a presbyter with the pastor on Sunday, in the ordination of Brother Izzard. The examination was conducted by Brother Bailey, and was thorough; thus proving the deacon elect as to his soundness in faith and doctrine, who in turn, gave evidence of his fitness, by promptly answering all questions, in accord with the word of truth. The ordination prayer was offered by the pastor, and the laying on of hands by the presbytery. Charge delivered by the pastor.

Brother Bailey gave us one of his best sermons, on the obligations that rest upon us to "be a blessing" by contributing to Foreign Missions. In response we received three dollars and some cents. This may seem small, but the Lord can make it a great blessing.

Brother Bailey's visit to us will prove a lasting benefit, for God has said, "My word shall not return unto me void." Good seed were sown, that will bring good fruit.

Brother Bailey is planting "The Baptist" where he goes. A good paper, much needed, and deserves the patronage of every Baptist in the State. May it long live to wave its rich folds over the Zion of God.

J. C. FARRAR

Sunday-School Convention.

The Northern Division of Sunday-School Convention of Bogue Chitto Association, will meet with Bogue Chitto Church, twelve miles east of Summit, on Saturday before the fifth Sunday in April, 1899.

1. Convention sermon at 11 o'clock, by Rev. I. H. Anding, J. L. Price, alternate.

2. The value of a Sunday-School in a neighborhood, by J. B. Woolley, and discussed by H. E. Reeves and Rev. W. R. Johnson.

SUNDAY.

1. Does the Spirit of God always strive with Man?—W. C. Summers to write—W. H. Reeves, J. R. Sample, and Rev. I. H. Anding, to discuss.

2. Self Examination—Miss Esther Bearden, to write—J. L. Norman, and Rev. J. L. Price, to discuss.

3. The value of the soul—James Powell, to write—P. L. Marsillas, and Rev. A. F. Davis, to discuss.

4. A lecture by C. S. Curtis; subject—Sunday-School work—the nature and importance of it.—S. C. WALKER.

Dear Baptist:

Through the generosity of one of our members, it was my very great pleasure on last Sunday morning to present to Calvary Baptist Church a lot upon which to erect a house of worship. It is needless to say that tears of rejoicing flowed freely at the announcement of this fact.

We are now prepared to lend our energies towards the erection of a building, and with the aid of friends, and the blessing of God, we hope that we may, before a great while, worship God under our own vine and fig tree.

Calvary Church is not strong in numbers or in finances, but the members have a mind to work. I am encouraged with the prospects. Two received last Sunday—one by letter, and one for baptism.

Our chapel is well high filled at every service. The Sunday-School is steadily increasing. The prayer meetings and young people's meetings are well attended and full of life.

We have appointed next Sunday to take a special collection for Missions. Quite a number of our members contribute weekly for Missions, but for the benefit of those who do not, we will take special collections every quarter.

It is our purpose to begin on next Sunday, the 16th, a series of meetings. We are expecting a great blessing. Pray for our cause in Vicksburg. There is a great work to be done here.

Fraternally Yours,
April 10, 1899. C. C. FUGH.

Louisville, Ky.

Dr. Searcy:

We are now in a most gracious meeting with Dr. John T. Christian. The Doctor has full charge of us as we are, in his home and a most pleasant place to be. Souls are being saved and uniting with the church. Quite a number of the Seminary boys are attending the meetings and we have one of them to lead the prayer meeting every night. Our meeting closed at 228 Walnut Street church with one hundred and eleven and eight others united, making one hundred and nineteen, near ninety for baptism. Made me sad to hear of Dr. Searcy's death. Good man gone to glory.

SID WILLIAMS.

Obituaries.

W. J. Price.

At his home, near Norfield, Miss. W. J. Price, after a serious illness of 23 days, fell asleep on the 27th of April.

He had been a member of the Baptist church for about 40 years and filled the office of deacon for 30 years or more. He has been faithful to the cause, defending the integrity of the church at all times and at all cost. He was a friend to humanity and was loyal to the denominational enterprises. He died in the full triumph of a Christian faith. He said before he died that there was not a glimmer before him, but all was bright.

He leaves a wife and seven children, three sons, among them the Rev. J. L. Price, and four daughters, all of whom are married, with grand children and great grand children bereft of his presence and his kind words.

Our hearts are sad, yet we say, heavenly Father, thou hast bruised us, but the hand that bruised us can heal. Thy will be done.

Mrs. Sarah A. Shook.

Mrs. Sarah A. Shook, wife of Mr. N. Shook, daughter of Geo. S. and Sarah B. Unson. Born August 11th, 1852, married October 20th, 1870, died March 24th, 1899. Joined the Baptist church in 1870 and was baptized by Rev. Sawyer into the Sandy Creek church. Ten children were born unto them, nine living. She had been in bed since July, 1898. She bore her afflictions well. Knowing that her last hour was near at hand she called her family around her bedside one by one, and bade them all good-by and said she was ready and willing to go. Wishing to see her pastor before she died. Weep not dear husband and children, for this loss is eternal gain.

Her pastor,
H. C. TAYLOR.

J. D. Anderson, of Blue Mountain, has something of special interest for brethren who desire to visit the Mammoth Cave at a small cost on returning from the Convention. Write him at once.

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feb-9

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The Common Faults Among Preachers.

By E. CLAIR LAWRENCE.

Preaching is a sacred calling. It is to be considered with feelings of reverence and regard. It is the divinely appointed agency of man's highest good. Preachers then—the call of God to this great work—must be studiously on their guard. Men are preachers, and preachers are men; liable to fall into faults that militate against their highest usefulness. Such habits prevail. Of these I desire a word; not to magnify, but simply to call attention to such as have come up for my own observation in the course of years. If I know myself, I use them as a hint to their amendment; and not to criticize for the pleasure of exposing the faults of those good men who indulge in them.

First, then, the careless and indifferent reading of the Scriptures in public is a bad practice, frequently indulged by ministers. This is manifest by reading in a tone too low to be understood; by emphasizing words that do not require emphasis; by the mispronunciation of words, especially proper names; showing clearly that the lesson has not been read and studied with a view of impressing the word with the sense of the writer.

In the next place, a common fault is, reading a prayer or sermon in a tone little above a whisper, and too low to be heard by a large part of the congregation. I have heard a D. D., the president of a college, begin his address in the presence of a thousand people, as if engaged in conversation with a few friends in a parlor. The result of such habit is the people do not hear, and of course they are neither instructed or edified.

Another inexcusable fault is monotony. I know a preacher who delights in ridiculing the "sing-song" of some worn out country pastors, who himself indulges a mannered form of expression, in both prayer and sermon without any variation, and with a prosiness less annoying than the "sanctified gruel" of our ancient daddies. Prayers, sermons or addresses, however good, will soon lose interest in the people if they lack freshness in thought and expression. Stagnation is irksome. People want variety. Every sermon should be fitted in adaptation to the circumstances and needs of the hearers. Every religious address should be full of surprises in good things gathered from the treasures

house of God's word. Such surprises as tend to sharpen the spiritual appetite, and make the droppings of the sanctuary delight some and refreshing.

Conclusively; the paramount fault is the neglect of prayer. No other preparation is so important. The preacher who goes into the pulpit without earnestly invoking the aid and enlightenment of the Holy Spirit is sure to prove a failure in the accomplishment of the great end contemplated in the Gospel.

Sacrifice.

The gifts of the Philippians to Paul was an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. The life of a Christian is one of continual sacrifice, of self-denial and of trials.

We are more like Christ in making sacrifices for his sake than in doing anything else. He gave himself for us. The early Christians learned to endure great hardships. Paul robbed them, (2d Cor. 11:8) but they took joyfully the spoiling of their goods for the furtherance of the gospel. They would have plucked out their eyes if necessary. But those who make sacrifices for Christ will be richly rewarded. "God shall supply all your needs according to his riches in glory by Christ." "The liberal soul shall be made fat and he that watereth shall be watered also himself." (Prov. 11:54). If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noon-day; and the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden. (Is. 58; 10:11.)

"Bring ye all the tithes into the storehouse that there may be meat in mine house; and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10, 11).

The tithes is one-tenth of what you make after deducting the expense of making it.

The Savior enjoins it. (Matt. 23:23). "Give and it shall be given to you." "The sacrifices of God are a broken spirit." (Psalms 51:17). "They that sow in tears shall reap again in joy."

The happiest Christians are those who make the most sacrifices. Why are the people so anxious to possess the gold of this world? "Love not the world,

neither the things of the world. If any man love the world the love of the Father is not in him."

Let us not imagine that our small gifts will accomplish nothing. "Your labor is not in vain."

One Testament placed in the hands of a lost soul may be instrumental in the conversion of thousands. Let our feeble gifts be accompanied by our prayers, remembering that the word of God shall not return void.

T. L. MOORE.

Roscoe, Miss.

Program of Fifth Sunday Meeting

To be held at Zion Church, Columbus Association, April 29 30, 1899.

SATURDAY.

1. Give nature of offenses that should lead to church Discipline.—Rev. E. W. Spencer.
2. The duty of pastors to teach Missions.—Rev. E. Pendleton Jones.
3. The Lord's Supper.—Rev. M. V. Noffsinger.
4. The duty of Deacons.—Rev. H. J. VanLandingham.
5. Does the Bible teach Holiness?—Rev. J. H. Buck.
6. Are our bodies healed by faith?—Rev. E. B. Miller.

SUNDAY.

7. The Sunday-School and the interest that should be manifested.—B. L. Owen, J. A. Garu.
8. Sermon.—Rev. E. B. Miller.

SUNDAY AFTERNOON.

9. Duties of parents to the Lord's day.—Rev. J. R. Long.
10. The greatest hinderance to Sunday-School work.—Rev. J. G. Brooks.

All are cordially invited to attend. Those coming by rail will be met at Columbus Friday morning and evening, April 28, 1899.

Canton, April 17, 1899.

Dear Baptist:
Bro. Leavell is doing some of the best preaching of his life. Congregations are the best Canton has had for many a day. Interest good. The pastor is happy. The church is in her working clothes and expecting great things from the Lord this week.

W. J. DERRICK.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

u

Little Folks.

Dear Dr. Searcy:

I like to read the little letters very much. I am a little boy nine years old. I work at a saw mill and earn forty cents a day. I helped papa pay for a nice jersey cow, and now I am going to help him pay for a nice new house.

I send ten cents for Cuban Missions. Your friend,

LEE CROSS.

Dear Bro. Searcy:

Mamma takes your paper, and I enjoy reading the letters from the Little Folks. I go to school. I can play six pieces without my notes.

I send you ten cents for Cuban Missions. I made this taking a hard piece of music.

I am eight years old. Is there a place in the Bible where it says you must not sell a dog, and give the money to the Lord? If so, where is it?

Your little friend for success,

ALMA EARL BERRY.

Dear Dr. Searcy:

We are only nine years old, and read our Testament and go to Sabbath-school every Sunday afternoon when it is possible. Our little class is interesting. There are twenty-five of us.

Brother Whitfield is our pastor. Everybody likes him.

We are so lonely this afternoon, as papa left for Chicago. He will be gone four weeks. Mamma will have to prescribe for us while he is gone.

Sister and I send ten cents for Cuban Missions.

Your little friends,
AURELIA and AURORA McCULLOUGH.

Dear Bro. Searcy:

Inclosed you will find one dollar for the Cuban Missions. This amount collected from my Sunday-school class of wee, little folks.

Your friend,
MRS. J. Y. TUCKER.

TO THE BAPTIST:

We will send you fifteen cents for Cuban Missions.

Papa said he would like to hear from Brother W. W. Whitfield, and Brother J. I. Hickman.

We are nine and six years old.

BERTH and LOIS CARR.

We are two little girls that want to join the mission band.

Enclosed you will find 20 cents for the Cubans.

Your little friends,
SADIE and CLARA SMITH.

I will send names of my Sunday-school class who send their nickels for Cuban missions:

Annie Barnett, Fannie Perry, Alvin Perry, Willis Cate, James Watson, Tommie Eliver, each 5 cents; Mattie Chambley 20 cents.

MRS. L. L. CHAMBLEY.

Dear Editor:

I am a little girl nine years old. My grandma takes THE BAPTIST and I enjoy reading the letters from the little folks very much.

Enclosed find 5 cents for Cuban missions.

Your little friend,
LUCILE LYNCH.

Dear Editor:

I am a little orphan boy eight years old. My mother died when I was ten months old. I live with grandma. I will answer Ethel Drain's question, who was hung on a gallows that was built for another? Haman. Esther 7:10.

Enclosed please find 5 cents for Cuban missions. EDDIE CONN.

Dear Bro. Searcy:

Mamma takes THE BAPTIST and thinks it is a great paper and says she would not be without it.

I am a little girl 14 years old. I will answer Clara Mize's question, in what part of the Bible is cucumber found? It is found first in Numbers, 11:5, and second in Isaiah 1:8.

I will ask a question: In what part of the Bible is the word Easter found?

I enclose 5 cents for Cuban missions. MARY KATIE WRENN.

Dear Dr. Searcy:

I am a little girl seven years old. Papa takes THE BAPTIST. I am a member of the Baptist Sunday-school, but I have been absent for several Sundays on account of whooping cough and now I have roseola, but I hope to be able to go again soon. I love my teacher, Miss Lizzie Bostick.

You will find enclosed 5 cents for Cuban missions.

The question was asked, who wrote the book of Revelation, it was St. John.

Your little friend,
ANNIE LOU THOMPSON.

Binford, Miss. April 8, '99.

Dear Dr. Searcy:

I am a little girl four years old. My papa is dead and my mama has been from home sick one month. I am staying with Aunt Sallie. I never staid from mama but one night before in my life till this month, and I don't cry either. Don't you think that does well for

a little tot like me? Aunt Sallie reads me the letters from the little folks, and I want to send something for Cuban missions. Uncle Frank gave me a nickel for bringing in stove wood and Aunt Sallie gave me one for sweeping the floor. I send them to you.

Your little friend,
RUTH SPRAGINS.

Dear Dr. Searcy:

I have been reading the letters in the young folks' department.

I feel much interested in the Cuban mission and feel like I would like to get the \$100.00. Enclosed find twenty cents, 10 cents for little Marion Hamlet and 10 cents for myself.

Your little friend,
FRANKIE BRIANS.

Dear Dr. Searcy:

Father takes THE BAPTIST and we all read every word in every copy; we like it so much; my sister and I especially enjoy the little folks' letters. I love to go to Sunday-school, but we live too far from Pickens to attend. We are all interested in the Cuban missions, so I send twenty five cents for that work.

I am a little girl eleven years old. Your little friend,

JESSE RAY.

Dear Dr. Searcy:

I read in your paper that you wanted the young people to raise \$100.00 for Cuban missions. Please publish the following list:

Ernestine Greene, 50c, J. W. Porter 10c, Inez Wilkes Greene, 10c, Ernest Jordan, 5c, Covington Baughn, 5c, Ferdinand Pitchford, 5c, Perrin Jordan, 5c, Mrs. A. E. Martin, West, Miss., 10c, Lawrence Herring, 10c.

All the above persons are of Lexington, Miss., except Mrs. Martin. I hope this will help you.

Your little friend,
ERNESTINE GREENE.

Dear Dr. Searcy:

My grand mother takes your paper and reads to me the children's letters, and I want to help them make up the \$100.00 for Cuban missions. I send you 10 cents; I made it myself too.

Your little friend,
HARRY C. FERRELL.

Dear Dr. Searcy:

I am a little boy 7 years old. My grandma takes THE BAPTIST, and I enjoy reading the little folk's letters.

Find enclosed 5 cents for Cuban missions.

Your little friend,
STANLEY S. DURHAM.

Dear Grandpa:

I love to read the little children's letters in THE BAPTIST. I send 5 cents for the Cubans. I make my nickels carrying notes for Mr. Joel Berry. Your little grandson,

JOE SEARCY.

Bro. Searcy:

The word cucumber is found in Isa. i. 8. I send ten cents for Cuban Missions—wish it was more. I hope to see you at Graysport at our district meeting.

Your little friend,
MAUDE A. WALTERS.

Dear Dr. Searcy:

I am a little girl eleven years old. Papa takes THE BAPTIST and I enjoy reading the Little Folks' page. Inclosed find five cents for Cuban Missions. May the Lord bless you all is my prayer.

Your little friend,
OLIVE BUSH.

Dear Dr. Searcy:

I am a boy nine years of age. I like to read THE BAPTIST and I am glad that you have a column for the little children.

Papa is a preacher. I am staying with uncle and aunt and help them to make a crop.

I go to Sunday School. Find inclosed five cents for Cuban Missions.

CHARLES D. BLACK.

Dr. Searcy:

Kind Editor—I am glad the little ones are allowed to write for THE BAPTIST.

I am eleven years old. We have no school at present. We are glad to receive the paper.

Find enclosed ten cents for Cuban Missions.

LENA BELLE CARTLEDGE.

Dear Dr. Searcy:

I thought I would try to write a few lines. My brother and myself will send twenty cents for Cuban Missions.

Your friends,
GUS and LESTER TATE.

Dear Grandpa:

I send 10 cents for Cuban missions.

LINNIE LOWREY.

Wellman, Miss.

Dear Baptist:

I will try to answer some of the questions. Where is the shortest chapter in the Bible? 117 Psalms. Shortest verse, 1st John 11:35.

You will please find enclosed 10 cents for Cuban missions.

ISHAM MCGRAW.

Another great honor has been bestowed upon America by his eminence Pope Leo xiii. It is nothing less than the promotion of an

American priest, or rather monsignor, to the highest prelatical rank, below that of a bishop. And what is the high honor over which all Americans ought to rejoice with swelling hearts? It is nothing less than the making of an American priest, or monsignor, a "Prothonotary Apostolic." Let us all understand it. And who is the man (if only a man) upon whom this great honor has been bestowed? Why, he is none other than Monsignor Stephen, who was, a few years ago, at the head of the Roman Catholic Bureau in Washington, watching every legislative movement, and having especial regard to the Indian Bureau, seeing to it that "the church" got the largest possible amount from the treasury for the support of the Indian Catholic Schools. Indeed we think the Bureau is still in existence, and that Prothonotary Apostolic Stephen is still at its head, seeing to it that Rome gets the largest possible recognition from the government and from Congress. "This," says the Catholic Telegraph, "is the highest honor ever bestowed upon Catholic clergymen outside the city of Rome." And it has come even to America! Do we duly appreciate it?—*Journal and Messenger*.

Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899.

On account of the Southern Baptist Convention, the Illinois Central Railroad will sell round trip tickets at one fare on May 8th to 12th inclusive, good to return in 15 days from date of sale. If deposited with the joint Agent of the lines, at Louisville, prior to May 18th, an extension may be had to June 10th, 1899. The Illinois Central is the only line running regular through trains (Double Daily) to Louisville without change of cars, with elegant Pullman sleepers, and Free Reclining Chair Cars. You save six hours in time by this line.

The "Baptist Special" will leave Jackson, Miss., Wednesday, May 10, 1899, in charge of Rev. L. S. Foster, and other prominent ministers. Those desiring berths in Sleeper should write to the undersigned. One Sleeper and Coach will leave Grenada at 5:05, P. M., via Holly Springs, on May 10, connecting with the Baptist Special at Fulton, Ky.

These rates are open to all.

L. F. VONTOMERY, T. P. A., JACKSON, MISS.

WM. MURRAY, D. P. A., NEW ORLEANS, LA.

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Baptist Directory.

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Confederate Veterans.

The Southern Railway will make a very low rate to Charleston, S. C., and return for the occasion of the Confederate Veteran Reunion there May 10-12. Tickets will be sold May 8, 9 and 10, inclusive, with final limit May 21st.

For further information call on any agent of the Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala.

Rev. E. C. Eager.

The subject of these impressions was far better known to the generation of the preceding age than the present. His life and his labors were contemporary with those of Stambough, Milliken, Anderson, Martin of Mason, Hall of Grenada, Freeman, Sellers, Teasdale, Webb, McKnight, McCloud, Burns, and others—all strong men. In the power of influence over the churches and the community at large, these brethren occupied in their day, a deservedly high position. For the subject of this sketch, a chief place is challenged in this assemblage of eminently useful men.

In culture, he was the peer of the foremost, and the superior to some. Six years at Madison University, assiduously employed, had given to him breadth and grasp and power of intellect. He left his *Alma Mater* a student, and during all the years of his active service, he was an intelligent and earnest inquirer in the temple of truth. He aspired to know causes. Where some good men doubted, he believed; where they believed, he doubted. By means of his patient, intellectual training, he had large visions of truth. He saw clearly what to others seemed veiled in mists. The interpretative ability can never be superior to the condition of the mental medium. By the consensus of the most competent of his brethren, Brother Eager was regarded as one of the most scholarly men in Mississippi, in the days of his vigorous manhood.

In the light of these suggestions concerning his inner self on the intellectual side, we are able to apply the foot-rule of measurement to its expression, in the agencies with which his name will forever remain associated. He saw the great value of education to the gospel ministry, and through them to the churches and the people of Mississippi. He was one of the earliest and strongest advocates for the establishment of Mississippi College and Central Female Institute, and was successful in raising the largest portion of the endowment for the former. This gave it permanency, an assured position in the community, and enlarged the scope of its influence. Outside of the faculty of the College and its board of trustees, no man gave more character to the institution, or fixed its value in the minds of the people, than our brother.

He was the earnest and unwavering friend, of Ministerial Education, of Home and Foreign Mis-

sions, of Bible revision, and of other subjects of abiding interest to humanity. The advocacy of these varied interests was marked by breadth of view, by affectionate concern, and by constant devotion. But what is their significance—to what do all these interests that engaged the attention, the energies, and all the rich spiritual forces of our brother, point? Let us answer—man's highest well being. To secure this inestimable and glorious result, two things are essential:

First, the great doctrine of salvation by grace; second, the development of strong and symmetrical character, made efficient for the largest possible service to the race of man. How affectionately and persuasively he presented the great central truth of the gospel message, need not be rehearsed in this meager outline. The aroma of his consecrated devotion, and the genial influence of his unselfish life, is in all the churches honored by his ministry.

I desire to accentuate these two ideas as the absorbing ideas in the life of our brother. To him, they were living, potential forces. To press them upon the attention of the people was his mission. By them must his life work be measured. It was not sufficient for the purposes of this life, that a man should accept Christ by faith, but it was quite important for all the best interests of this world, that the character of the new-born man should be nurtured, trained and strengthened for useful service. Bro. Eager comprehended these potential resources of usefulness—to say nothing of personal sincerity and joy of mind as faith in Christ, and a character evolved by the principles of the Christian religion.

As a man cannot give what he does not possess, cannot teach what he does not understand, and cannot practice what is foreign to his spiritual nature, and therefore lies outside the realm of his conscious appreciation. I desire to say a few things concerning the fine moral qualities of Bro. Eager.

I knew him intimately—he was my guest for days and weeks at Summit. I may therefore speak with confidence. His trust in Christ was ever calm and ever present and operative. It was certitude to him. His outer life was genial and winsome, because the inner life was serene. He loved men—to help them was his affectionate concern. It was real. The magnetic wave of his heart touched other hearts. Whether in the sacred privacy of home, or in the pul-

pit, his heart—the main, real, noble self-spoken to other hearts. Words, and he chose fit words, were but the mechanical medium to convey the glad message of his friendship, and concern for the immortal interests of others. His honesty of purpose was as transparent as God's daylight. The narrow calculating spirit, inspired by selfish considerations was not his spirit. He was a thoroughly clean man—his face and those speaking eyes indicated innocence of purpose. Men and women trusted him—they would have trusted him with all that men esteem most sacred. He was a man without guile. To say one thing and mean another was repulsive to his nature. He was an humble Christian in its true sense. He was not obsequious in his disposition. He feared God in the fullness of its proper meaning—he was deferential and considerate to the humblest Christian. His humility was not a mere film covering pride and arrogance and selfishness of spirit. It was the genuine quality. It differed as widely from the spurious, artificial commodity as the close packed essence of the otto of roses differs from diluted rose water. He was loyal to truth, loyal to principles, loyal to his friends and generous to his enemies. In brief, he was a noble urbane Christian gentleman. Prayerful and trusting, he walked with God.

In his own person he gave daily evidence of his own inner joyous life; his behavior was characterized by all that is courteous, genial and virtuous.

The influence of such a character, so disciplined and molded, in his own healthy, robust individuality must transmit its transforming potency and efficacy upon the home, the church, and the community. We should like to say a word here of the charming co-operation in the exertion of this happy influence at home by Mrs. Eager, that sainted wife of our brother, but space forbids. In our student days, her name was never mentioned save in terms of profound respect.

We can only refer to the influence of this life and example upon home. Here character is evolved from a thousand subtle potencies that flow from tones of voice and of words, from acts and examples. Energetic, noble, forceful character, ever obedient to the voice of duty, is the grandest heritage and possession upon earth.

"So nigh is grandeur to our dust,
So near to God is man,
When duty whispers low, 'thou must,'
The soul replies, 'I can.'"

If the formation of character as nurtured in the home, is so exalted an achievement, then the Eager family in this particular has only one competitor within the circle of our knowledge and acquaintance in Mississippi, namely, the family of M. P. Lowrey. The Eager family has munificently enriched society with the wealth of character, whose dominant life purpose stands for beneficent service and for righteousness.

It is an adorable providence, that such parents, true in all the relations of life should leave behind after they are gone to their final and glorious home, four representative and good men, and two noble women, the wives of ministers of the gospel. Their lives are without reproach. They stand for all that is most enduring and for all that is truest in American society. Through them, the father and mother still speak to our common humanity, and are perpetuating that holy power which gave contour to the lives of their children.

Rev. Dr. G. B. Eager, of Montgomery, Ala., is one of the most eminently useful pastors in that State; Dr. Benjamin Eager is a prominent physician at Hopkinsville, Ky.; Rev. Dr. John H. Eager, for years a distinguished missionary in Italy, is the pastor of the McFerran Memorial Baptist church in Louisville. and Prof. P. H. Eager fills the chair of English Literature in Mississippi College. Two daughters, Mrs. Trotter and Mrs. Joiner, are the wives of Baptist ministers in Kentucky.

We cannot regret what is here written as a tribute to the worth of this Christian prince, nor can we envy the man who can study his life and reflect upon those virtues that blossomed out in such splendid fruitage, without recognizing the inestimable value of practical Christianity as exemplified in this life.

We affectionately cherish his memory, and venerate the life and character of our friend and brother, that character is the rich legacy bequeathed to his succeeding heirs, and to all a stimulus to highest endeavors for God and humanity.

CHAS. H. OTKEN.

McComb City, April 10th.

A Story For Bro. Wesson's Benefit.

Dear Baptist:

Brother Wesson seems to have been painfully conscious that his former argument for the annual observance of the Lord's Supper was not overwhelmingly conclu-

sive, and before being universally accepted would need to be strengthened, hence he writes another article and advances another argument to support his position. But verily, "the last state of the argument is worse than the first." His argument reminds me of a story I once heard. But before I tell the story I beg that the reader will note carefully that Bro. Wesson's whole argument in this article is one of inference.

A class in a Pedobaptist divinity school had in their study of Ecclesiology reached the argument for infant baptism. The Professor being anxious that the argument should be overwhelming, requested that each student bring to the class next day a passage of scripture that taught infant baptism either directly or by inference. The young "theologs" searched the scriptures and were ready next morning. One after another recited his scripture until the last was reached, when he boldly launched this scripture, proof for the "infant rite": "And Balaam saddled his ass." The Professor reluctantly admitted that he failed to see the force of this scripture as an argument for infant baptism. While he disliked to abandon any passage of scripture that taught infant baptism, yet he would be bound to reject this one unless the young brother could explain the connection between it and the subject in hand.

Said the young man: "Nothing is plainer. You called for scripture that taught infant baptism either directly or by inference. Now the Bible says that 'Balaam saddled his ass,' and I infer that he did it to carry his infant to the preacher to be baptized. Now that was enjoying ones privilege of inference to his heart's content, but was quite too large an inference to draw from that scripture. And yet it was about as legitimate as my friend Wesson's argument from the scripture he recited, and his argument from analogy."

His argument is about this: The supper was instituted on the night of the Passover. The Passover was celebrated once a year. Therefore the Lord's supper should be celebrated but once a year.

Now if that proves anything, it proves too much. Bro. Wesson must not only celebrate once a year, but on the same day of the year that the supper was instituted. Now how will he escape from that, and how can he determine the date. He cites the "feast of tabernacles" as a proof of his point. But that scripture fixes the day of the month to be celebrated.

The Passover was celebrated on a certain day of the month. Brother Wesson must fix the day of the month or abandon his argument.

He cites "Independence Day" and "Decoration Day" to prove by analogy that these occasions are memorials and observed but once a year. But he loses sight of the fact that these days are kept not only as memorials of a fact, but of a date as well. The Lord's Supper is a memorial of a fact simply, and not of a fact and date.

But what's the use to say more? Just "press the button," and let Cor. 11-26 "will do the rest." "For as often as ye do eat this bread and drink this cup ye do show the Lord's death till he come." If you celebrate but once a year you show his death but once; if four times, then his death is shown four times; if celebrated once a month, then his death is shown twelve times. There isn't a hint in all God's word that the supper must be observed but once a year. Absolutely the only argument adduced by Bro. Wesson in support of his position is from inference, pure and simple. If he will look a little more closely he will find much more scripture for celebrating the ordinance every time the church comes together as a church, than he will for his once a year theory.

The Campbellites are much nearer the truth as to how often the supper should be observed, according to my thinking than Bro. Wesson.

Before I close let me say that it is deplorable how little attention is paid to the "solemn and delightful" ordinance by many of our churches. In many of the village and country churches this precious memorial of our Savior's broken body and spilt blood has not been observed for years. They have just as much right to neglect one ordinance as the other. I sorrow because many of our churches are so careless about this matter.

"Here endeth the second lesson," as my friend, the Episcopal rector would say.

N. W. P. BACON.

Oxford, Miss., April 7, '99.

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warnings. Take Dr. M. A. Simmons Liver Medicine.

W. Ray Toombs.

We take pleasure in re-printing the following from *The Daily Democrat*, of Greenville, Mississippi:

The Democrat made mention last

week of the victory of our handsome young townsman, Mr. W. Ray Toombs, son of Dr. R. S. Toombs, in the oratorical contest at Georgetown (Ky.) College. Since then we have seen a copy of the *Louisville Times* which contained the following dispatch from Georgetown in regard to the contest:

The oratorical contest of Georgetown College to select representatives to the intercollegiate State contest, to be held at Lexington, April 7, and to the Chautauqua contest, in July, was held at the court house last night in the presence of a large crowd. The first was won by Mr. W. Ray Toombs, of Greenville, Mississippi, subject, "Looking Backward," and the second by Mr. E. T. Harrison, of Coppell, Texas; subject, "America, One and Undivided." The judges were Hon. Robert Franklin, of Frankfort; Dr. J. A. Stucky, of Lexington; and Dr. W. J. McGlothlin, of Louisville.

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuralgic Dyspepsia. She still uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC

For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

AT THE CAPITOL.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALDRIDGE.

Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Salem, N. C. MRS. S. A. GRESHAM.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar-apr

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

THE BAPTIST.

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J. B. SEARCY, EDITOR
T. J. BAILLY, BUSINESS MANAGER.

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Obituary notices of 100 words inserted free; over that amount will be charged at cost per word.

Persons seeking in obituaries, must either send cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are making a new mailing list from the old books of the *Record and Lancer*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of his paper, so do not look for written receipts hereafter.

Some letters are coming in asking if we cannot send the *Home and Farm* or *Commercial Appeal* as a premium. We cannot. Our arrangements with these two publications terminated on February 28th.

PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preacher by Rev. L. S. Foster, for \$2.50 advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE Preacher and Orphanage Gem for \$2.00 advance.

T. J. BAILLY, Bus. Mgr.

EDITORIAL.

Chained to a Theory.

If there ever was a theory that breaks down at every point it is the theory that *ekklesia*—mentioned for the first time in the New Testament in Matt. xvi. 18, means the "invisible, universal, spiritual church." In support of this untenable theory Dr. Robertson, of the Theological Seminary, has written several papers for the *Religious Herald*. If these articles had been as deep as they were long they might have been said to be profound. They consisted, however, in a mass of irrelevant quotations, without any reference to sound principles of exegesis.

Dr. J. J. Taylor, of Mobile, Ala., reviewed Dr. Robertson and utterly demolished his "invisible theory." Strange to say, however, Dr. Robertson still insisted that his "invisible theory" must be right though Dr. Taylor had left him not one inch of ground upon which to stand. We thought Dr. Taylor had a case on his hands like the man had who proposed to bet his neighbor fifty dollars that he could show him one hundred rats at one sight at his barn. The bet was agreed upon. The man was placed at a favorable position for seeing the rats, the other man went back over and away scampered the rats in great quantity, and the man cried out to the other fellow "Do you see the rats?" But the answer came back, "No." The man told him just to keep his position till he removed some other boxes and he would certainly show him the rats. Upon removing the other boxes away went the rats in every direction and he cried "Do you see the rats now?" The answer this time was "no, I don't see a rat." The man, astounded that his friend did not see the rats turned and saw his fellow standing there with his eyes fast shut. The trouble was, he would not see the rats. We thought this must be the case with Dr. Robertson.

But upon reading the *Argus* for April 13, we see, if that paper is correct, that Dr. Robertson is solemnly pledged to the "invisible theory." It says: "Prof. Robertson in signing his name to the Seminary creed has solemnly pledged himself to teach that Matt. xvi. 18 means this very universal spiritual church." We had thought that the Seminary creed allowed "reasonable liberty of research."

But if the *Argus* is correct Prof. Robertson is chained to the theory "that Matt. xvi. 18 means this very universal spiritual church." If the *Argus* be correct we have a sad state of affairs at the Seminary. The "creed" not only contains a summary of the principles to be held and taught by the Professors, but it also "solemnly pledges" them to a certain interpretation of Matt. xvi. 18, which interpretation we think is clearly wrong. But the point we make is that if the "Seminary creed" proposes to interpret Matt. xvi. 18 and pledges its professors to so hold and teach, the same principle would allow that creed to interpret every other passage of Scripture in the Bible and pledge the professors to so hold and teach.

Then it would not be necessary to have the Bible in the Seminary at all, but simply have the students commit the Seminary creed. The only hope of escaping this sad conclusion is, that possibly the *Baptist Argus* has misrepresented Dr. Robertson as it did Dr. Pendleton. If Dr. Robertson is chained to the "invisible theory" by "a solemn pledge," then we ask Dr. Taylor to "cease firing" on him for he cannot get loose from his theory.

Hattiesburg.

We spent last week with Rev. L. E. Hall, in a good meeting at Hattiesburg. The Spirit was present in great power. Hattiesburg is in some respects one of the strongest churches in the State.

Brother Hall began preaching for them about a dozen years ago. He then lived at Shubuta. He preached once a month for one hundred dollars, and spent nearly half of that in getting to this church by way of the railroad. Later, he moved to Hattiesburg, the membership increased, and they increased his salary to \$400 for half time. The church was built and paid for. They increased in numbers and in consecration. They now have Brother Hall for all his time. They have one of the best Sunday-Schools in the State. There were present last Sunday 140. It is an inspiration to be in the School. They have a large number of young men and young women who are deeply pious, and they are doing a monumental work.

One of the characteristics of this church is that it enforces discipline. Members cannot remain in fellowship with this church who swear and drink liquor, dance and attend theaters. Such a church is separate from the world, and stands for something.

We did well for the paper there.

The Philippine Proclamation.

The following proclamation containing eleven articles is an expression of our government toward our new territorial acquisition:

"1. The supremacy of the United States must and will be enforced throughout every part of Archipelago, and those who resist can accomplish nothing except their own ruin.

"2. The amplest liberty of self-government will be granted which is reconcilable with a just, stable, effective and economical administration, and compatible with the sovereign rights and obligations of the United States.

"3. The civil rights of the Filipinos will be guaranteed and protected, their religious freedom will be assured, and all will have equal standing before the law.

"4. Honor, justice and friendship forbid the exploitation of the people of the Islands. The purpose of the American Government is the welfare and advancement of the Philippine people.

"5. An honest and effective civil service in which, to the fullest extent practicable, natives shall be employed, is guaranteed.

"6. The collection and application of taxes and other revenues will be put upon a sound, honest and economical basis. The public funds, raised justly and collected honestly, will be applied only to defraying the proper expenses of the establishment and maintenance of the Philippine Government, and such general improvements as public interests demand. Local funds collected for local purposes shall not be diverted to other ends. With such prudent and honest fiscal administration it is believed the needs of the Government will in a short time become compatible with a considerable reduction in taxation.

"7. The establishment is assured of a pure, speedy and effective administration of justice, by which the evils of delay, corruption and exploitation will be effectually eradicated.

"8. The construction of roads, railroads and other means of communication and transportation and other public works of manifest advantage to the people will be promoted.

"9. Domestic and foreign trade and commerce and other industrial pursuits and the general development of the country in the interest of its inhabitants will be the constant objects of solicitude and fostering care.

"10. Effective provision will be made for the establishment of elementary schools, in which the children of the people will be educated. Appropriate facilities will also be provided for higher education.

"11. Reforms in all departments of the Government, all branches of the public service and all corporations closely touching the common life of the people must be undertaken without delay and effected conformably with common right and justice, in a way to satisfy the well-founded demands and the highest sentiments and aspirations of the Philippine people."

NEWS AND NOTES.

Rev. B. R. Hughey asks if our Lord will ever have a contrary deacon to contend with? We are inclined to think that this is nothing new under the sun.

The Alabama Baptist comes in new form and new dress. We make our lowest bow to it, and congratulate Brother Harris on his good taste and progress.

Rev. B. R. Hughey tells of a deacon who believes that in order to fill the office of a deacon well, he should have a wife. That is a sensible deacon, and the principle applies equally well to preachers.

Our office was brightened by a visit from Bro. B. A. Tucker of Senatobia, a few days ago. Bro. Tucker was in the city as President of the Lumberman's Association. We are glad to have our brethren call on us.

Rev. J. N. McMillin called at our office a few days ago on his way from Blue Mountain, where he had held a good meeting. He was on his way to Clinton, where he is in a meeting this week. Up to this time the reports are very favorable for a great meeting at Clinton.

The church, Jackson, appointed a committee to look after the wants of the poor, of which Deacon P. B. Bridges is Chairman, with Mrs. Judge Campbell, Mrs. Ben Dameron, and Miss Pace as Committee. We highly commend their work, and urge our people to co-operate with them.

The excellent tribute to the memory of Gen. Lowrey, which was published in THE BAPTIST for April 6th, was not credited in the copy that we received to any body. Yet we recognized it as the production of Prof. A. H. Ellett, but neglected to so mark the copy. We hope the reader will not be misled. Nobody but Ellett could have written that tribute.

On the 14th inst., at 1 p. m., in the New Orleans Sanitarium, Col. Geo. M. Govan, the soldier and gentleman, quietly passed from the walks of men. His sufferings were continued and painful. All the family were present except Mrs. Govan, who was ill at their McComb City home. He was in the prime of life, being only 57 years of age. We extend our sympathy to the bereaved ones.

Brother Bailey preached last Sunday at Hazlehurst for pastor Pace's people, while Dr. Pace was helping Brother Frie in a protracted meeting at Winona. We hope a great blessing will attend the meeting at Winona.

The Georgia Baptist Convention that recently met at Savannah is surely a missionary body. They reported at that session for Foreign Missions, \$15,669.11; Home Missions, \$12,134.16; State Missions, \$24,094.57; Sustentation, \$2,337.00; Orphans Home, \$5,010.97. Total, \$59,246.81.

A young husband appeared before a church in Chicago a few weeks ago with his letter and that of his wife, who had just died, and who on her death bed requested her husband to put her letter in the church though she was dead. Will not some one who is holding a letter profit by this example?

Some Mission Collections.

As the mercury rises so has the spirit of Missions, as is manifest in the contributions that are coming in from the churches.

The ink was scarcely dry when Tr. Gill, (not "Dr. Gill," for how ever good a doctor he might have made, I like him better now as Tr.) sinks like the Phillippians did to Paul, "once and again," and this time it is \$47.50, with these words, "self-denial" opposite \$17.75, and they tell the same story as comes from Duck Hill and Sharon and Clinton and Starkville and Brookhaven and Magnolia and Gloster, and others.

Time would fail me to tell where the sisterhood have prayed and prayed as the measure of love, to swell the church contribution.

Here is Itta Bena, our new Mission church, proving her faith by her works with \$21.45, and the President of Mississippi College, who fears that we won't get another collection before the Convention but I must have a part in the Home Missions, and this X. is but the first fruits from Clinton.

That little band at Port Gibson is beginning to give back to Foreign Missions, and Home Missions what State Missions has done for them, and in like manner, Lela with \$12.88, and Cleveland, remembering "the pit whence they were digged," are happy in sending \$130.73.

What is a Derrick for if not to lift things, and among them a collection (I hope the printer won't make it Convention as he has three times), and Canton goes on the book for \$60, the little Mission church at Greenwood for \$25, and more to follow.

Obituaries.

Mrs. Josephine Manning.

On the 21st day of March, the dark angel of death invaded the home of Bro. S. F. Manning and with his icy finger "snapped the brittle thread of life, and the soul of the sweet spirited sister Josephine Manning took its flight to the realms of eternal glory.

It can be truly said of her, "She was great in her goodness, good in her greatness."

To her husband she was devoted, kind, loving and true. In her maternal relations she was affectionate, watchful for the good of her children and ever willing to make any kind of sacrifice for their welfare. As a friend she was loyal, a church member faithful, hence we believe she has received her crown, for the Master says "Be thou faithful to the end and I will give thee a crown of life."

We commend the bereaved loved ones to the Savior who said, "Come unto me all ye that labor and are heavy laden and I will give you rest." And may they through faith in him be able to see that "like as a father pitieth his children, so doth the Lord pity those that fear him." And "all things work together for good to those who love God."

Respectfully,
J. PRESTON HARRINGTON.
April 10, 1899

Mrs. Spirs.

On the morning of April 11th, 1899, at her home near Auding, Mississippi, Mrs. Spirs departed this life, after a short illness.

She was tenderly cared for during her sickness by her two daughters, Mrs. Right, of Vicksburg, and Mrs. Houghs, of Greenwood, both of whom are prominent and influential in the Baptist cause.

Mrs. Spirs had varied experiences during her life time, being anything else but smooth.

She was eighty-five years of age, and during all these years she was a faithful soul. She joined the Baptist church at Ogdenville in the summer of 1842, and the following year drew her letter to go into the organization of Concord church, where she remained faithful until death. She is the last of the charter members of Concord.

The church was organized in her own house, in 1843, and preaching continued here until the house of God was finished.

Mrs. Spirs was true to her faith to the last, never forsaking her church and its obligations. Has the pastor another such friend?

S. J. ELLERY.

The cruiser Chicago left the navy yard in New York on the 18th inst., for a 20,000 miles trip. It will touch a few points in the Old World, where the Stars and Stripes have not been seen for years, and finally land in Africa. Captain Cooper is in command.

Velvet Beans ..Fertilizer

And Stock food plant for the South yet known. Full description free. Package, 10c; Quart, 30c, postpaid; Peck, 60c; Bushel \$2.00 f. o. b., Ocala. Address,
J. B. SUTTON,
Seedsmen, Ocala, Fla.

Temperance.

The Saloon-Keeper's Song.

Give us a call, we keep good beer,
Wine, brandy, and whisky here.
Our doors are open to boys and men,
And even women and then.
We lighten the palate, we taint their
breath;
We swell up the nation of awful deaths.
All kinds of sins we sell for dimes,
In our sugared poison so sweet to taste.
If you've more of a notion, or time to waste,
Give us a call!

Give us a call, we'll dull your brains,
We'll give you headaches and racking
pains,
We'll make you feel when you yet are
young.

To lies and stunts we'll train your tongue.
We'll make you shrink from all useful work,
Make theft and fraud seem fair play,
And murder seem sure to pay.

Give us a call, we're cunning and wise;
We are bound to succeed, for we advertise
In the family papers, the journals that
claim.

To be pure in heart and fair of fame
Husbands, brothers and sons will read
Our kind invitations, and some will heed,
And give us a call, we pay for all.
The space in the papers we occupy,
And there's little life that money won't
buy.

If you would get on in the world, and
not up,
If you would be wiser by the snake in the
cup,
Or lose your soul in the flowing bowl,
If you covet shame and a blasted name,
Give us a call!

No Respector of Homes.

Ex-U. S. Senator Merriman, of South Carolina, said: "I have never drunk nor meddled with liquor. I have seldom used it in my family as a medicine, and yet it has meddled with me—it has made my body wandering vagabond, has broken my wife's heart. Yes, when I was asleep, thinking him at home, he was being made a drunkard in the bar-rooms in the city of Raleigh." What assurance, my friend, have you that this may not be repeated in your home? The saloon is no respector of homes. It invades the homes of love, wealth and of Christian people alike, and knows no sympathy for tears, heartache and disappointed love. No, the saloon will not—does not—let you alone.—*The Atlanta Advocate.*

The Curse of Alcohol.

W. H. PATTON.

God made man in his own image, in the image of God created he him. Who, with impious and polluting hand, defaces the image and superscription of his Maker, and stamps him with the counterfeiting

dye of the evil one? Alcohol! Man by nature walks erect—lifts his forehead to the stars; power and dominion have been given to him over all the creatures of the earth—he is nature's king. Who is it that breaks his sceptre of authority, takes from him his imperial crown, and degrades him the brute? Alcohol! Who destroys his reason, hides her bright beams in mystic clouds that roll around the shattered temple of the soul, curtained in midnight? Alcohol! Who pollutes his heart, and robs it of every noble and generous emotion? Alcohol! Who makes him a madman, and then lashes and holloes on the mad pack of his vilest passions? Who fills our jails with felons, and hangs the trembling wretch on the gallows? Alcohol! Who crowds our almshouses with paupers, our hospitals with disease, and our graveyards with dead? Alcohol!

Do any of you want to be a fool—nay, worse, become the gibe and derision of fools? Let him drink liquor. Do any of you (I care not how proud and virtuous you are) do any of you want to be a rascal, with a hang-gallows look, or become a low, vulgar vagabond? Drink liquor!

If you are a father, do you want to see your children ragged and ignorant, growing young candidates for the penitentiary and gallows? Drink liquor! If you are a son, and you want to pay with black ingratitude the debt you owe your parent, and bring down their revered gray hairs with sorrow to the grave, drink liquor! If you are a husband, and want to steal all the beauty from your wife's face, make her wretched and supremely miserable, drink liquor! Do any of you want to lose the property you have gathered together by the sweat of your brow, as a home for your wife and little ones, and a retreat in old age? If so, drink liquor! If you want to pay a high premium for being poisoned, drink liquor! If you want to bid an eternal farewell to your freedom, and be a greater slave than was ever lashed at night to his dungeon, drink liquor! If you want to exchange a healthy body, so "fearfully, wonderfully made," for a disease-cursed frame that a demon would scorn to inhabit and the devil quit in disgust, drink liquor! If you want to blast with disease your body from head to heel, sweep every line where manly beauty lingers, and early heap the clay upon a foul mass of corruption more disgusting than the leprosy of Naaman, drink liquor! If you want to go to the grave "unhonored and unsung,"

and let infamy thus spread its sable plumes, and fling its blackness o'er a drunkard's tomb, drink BODY-BLIGHTING, SPIRIT-BLASTING LIQUOR!

The Editor's Letter Box.

HINDS COUNTY AND "BLIND TIGERS."

To the Editor of the Register:

I notice in the correspondence from Jackson, Mississippi, that the whiskey men are circulating a petition among the citizens of Hinds county for the required number of signatures to order an election in that county. He says, "after a faithful trial of six years of prohibition the county will return to the open saloon under high license and public protection and regulation. In the next sentence he says, 'Several Blind Tigers are being operated here today, in open defiance of the law, and though the proprietors are well known to the officials no effort is made to stop them.' Those officials would be fine officers to protect and regulate an open saloon. Better impeach the officials and put men in office that regard their oath of office and enforce the law against the illegal sale of liquor. In the report of the grand jury it was shown that the police officers were regular patrons of the 'Blind Tigers,' and it was understood they were not to molest them. When there were open saloons in Jackson they sold to minors and their books showed more drinks sold to them on Sunday than any other day. He says, 'Men who have heretofore been the most ardent prohibitionists in the county have aligned themselves this time with the anti.' If such be the case, those prohibitionists have one of Sam Jones' cotton strings for a backbone.

It is alleged that at the annual meeting of the Ohio Liquor League, the presiding officer, in his address before that body, made use of the following language:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry or we must change our business to that of some other more remunerative. The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely, if ever, change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen,

that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"

The saloon does not exist to meet the natural appetite, but, to create the artificial appetite!

Think of a man, a prohibitionist from principle, aligning himself with a crowd of men wanting to open an appetite creator. A saloon is a licensed demand—not a licensed supply, machinery for making, not for supplying appetite. The raw material woven into the web of appetite by the licensed saloon may be the thread of life spun in your home; in the sight of the saloon, a boy is a possible appetite, and a created appetite is a source of income.

W. H. PATTON.

Shubuta, Miss., April 3, 1899.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons' Liver Medicine are always the same. It cannot be equalled.

Southern Baptist Convention.

LOUISVILLE, KY., MAY 11-18, 1899

The Southern Railway will sell the round trip, tickets to be sold tickets at the rate of one fare for May 8th to 12th inclusive, with final limit fifteen days. Tickets may be extended to leave Louisville not later than June 10th, provided they are deposited with agent at Louisville prior to May 18th and payment of fifty cents.

For further information call on any ticket agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a6 5t

No other medicine Builds Up and Fortifies the system against Malaria as well as Simmons' Squaw Vine Wine or Tablets.

Delegates to Southern Baptist Convention.

Each delegate will send his own name to the Committee on Entertainment, Thos. J. Humphreys, Secretary, 514 West Main Street, Louisville, Ky.

Each appointee will please inform me of it, the very day he decides not to go, even if you must write me at Louisville, so that your place may be given to another; but if in any event you find before May 10th that you cannot go, write me at Winona, so that your place may be given to another man. Think, brethren, of this. Think of the other man, and do not hold down a place in Kentucky when you are in Mississippi. It will cost you a one cent postal card and the writing of a dozen words. It will save a lot of trou-

ble to the bewildered and perplexed secretary, and some anxiety to the other man. If your name occurs in both classes let me know. The list in Class 1 is made out on the basis of last year's delegation. I hope it will be possible to make it larger by an increase of contributions. If, in the event that it must be smaller, on account of reduced contributions, the delegation will be notified, and such names will be erased as are agreed to at that time.

CLASS 1.

J. D. Anderson.....Blue Mountain
N. W. P. Bacon.....Oxford
Henry Bennett.....Moss Point
T. J. Bailey.....Jackson
W. M. Burr.....Greenville
D. Burney.....Ackerman
G. B. Butler.....Lexington
J. R. Carter.....Blue Mountain
R. A. Cobran.....Cleveland
S. G. Cooper.....Tupelo
W. J. Derrick.....Canton
M. J. Derrick.....Courtland
L. S. Foster.....Jackson
W. A. Hamlett.....Grenada
J. A. Hackett.....Meridian
J. P. Hickman.....Durant
H. P. Hurt.....Kosciusko
S. L. Hearn.....West Point
J. P. Harrington.....Osyka
E. P. Jones.....Columbus
W. W. Kersh.....Brandon
J. L. Low.....Utica
P. I. Lipsey.....Greenwood
E. B. Miller.....West Point
W. A. McComb.....Crystal Springs
J. K. Pace.....Hazlehurst
W. P. Price.....Winona
J. L. Price.....Norfield
R. M. Richardson.....Eupora
H. W. Rocket.....Harrison
A. V. Rowe.....Winona
J. W. Sturdivant.....Shuqualak
H. F. Sproles.....Vicksburg
J. A. Scarborough.....Bogue Chitto
R. A. Venable.....Meridian
W. F. Yarborough.....Jackson

CLASS 2. (So far as heard from.)

S. W. Cole, Trinity Association.....Maben
J. P. Culpepper, Miss. Ass'n.....Gloster
J. T. Ellis, Yazoo Ass'n.....Goodman
W. E. Ellis, Cold Water Ass'n.....Senatobia
J. P. Hemby, Copiah Ass'n.....Hazlehurst
L. R. Johnston, Strong R. As. Steens Creek
J. P. Kees, Fair River Ass'n.....Fair River
T. E. Morris, Harmony Ass'n.....Good Hope
A. J. Miller, Central Ass'n.....Yazoo City
M. L. Oswalt, Chester Ass'n.....Maben
J. B. Bock, Pearl Leaf Ass'n.....Clinton
H. M. Whitten, Kosciusko As. Kosciusko
ap 12-3w

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons' Squaw Vine Wine or Tablets.

Rob Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons' Squaw Vine Wine or Tablets.

Sunday School Rally.

The Central Association with the Yazoo City Baptist church, April 28-30, 1899.

FRIDAY.

10 A. M.: Devotional Exercises—J. H. Whitfield.
10:15: What is the Sunday School worth to the Pastor?—S. M. Ellis, W. W. Kersh, S. Morris.
11 A. M.: What may the Pastor do for the Sunday School?—Chas. L. Lewis and Wm. Bell.
Noon recess from 12 to 2:30.
2:30 P. M.: Shall we teach the whole truth? The text book. The helps—Z. T. Leavell, J. T. Buck, I. M. Kelly.
3:30 P. M.: Why have a Sunday School?—J. L. Low, W. A. Montgomery and W. C. Johnson.
5 P. M.: Song service and preaching by W. F. Yarborough.

SATURDAY.

9 A. M.: Devotional Exercises conducted by J. P. Harrington.
9:30: Bible class taught—J. T. Buck.
10 A. M.: The teacher; the sower and the seed—George Wharton, W. T. Lowrey, Z. Wardlaw.
11 A. M.: The field and the tract—S. J. Ellzey, T. J. Bailey and W. T. Ratliff.
Noon recess.
2:30 P. M.: Who is responsible for the father's son?—J. B. Searcy, T. J. Burks, J. S. Riser.
3:30: Our ideals as to moral and religious obligations—W. W. Coady, T. M. Kelly and Richard Griffith.
8 P. M.: Song service and preaching by Z. T. Leavell.

SUNDAY.

9 A. M.: Devotional Exercises conducted by L. S. Foster.
9:30: Bible class taught by B. G. Lowrey.
10 A. M.: Sunday School library and cultivation of the reading habit—Superintendent of Education Whitfield, A. J. Aven, Arthur Flake.
11 A. M.: Preaching by J. B. Searcy.
3 P. M.: Children's service. Addresses by visiting brethren.
8 P. M.: Cultivation of liberal giving—W. J. Derrick, R. D. Maun and P. H. Eager.

We shall greatly appreciate the coming of our people to this meeting and trust the brethren who have been assigned work on this program will be present and prepared to lead in the discussion of subjects assigned.

A. J. MILLER, Pastor.
J. H. WHITFIELD,
Chairman of Ex. Board.

Southern Baptist Convention

Jackson, Miss., Mar. 28, '99.

Dear Sir:

For the Southern Baptist Convention at Louisville, Ky., May 12th, 1899, a rate of one fare for the round trip has been agreed on. The Illinois Central Railroad offers the Louisiana and Mississippi Baptists the shortest and quickest route by many hours. We run double daily through trains of first Class Coaches, free reclining Chair Cars, and Elegant Pullman Sleeping Cars. In addition to the above we expect to run the "Baptist Special," composed of strictly first Class Coaches, Chair Cars and Sleepers, on a Convenient Schedule so as to reach Louisville at a convenient hour. This Special will leave Jackson, Wednesday, P. M. May 10, 1899.

Rev. L. S. Foster, who has conducted so many excursions, will be in charge of the "Baptist Special," and with the assistance of other prominent ministers of the denomination will do all possible to add to the pleasure of the trip. It is a little early to give particulars, but either Mr. Foster or myself will gladly give you any information desired. Yours Truly,
L. F. MONTGOMERY, T. P. A.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons' Liver Medicine.

S. B. Convention

Louisville, Ky., March 23, 1899.

THE BAPTIST, Jackson, Miss.

We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper: SOUTHERN BAPTIST CONVENTION, LOUISVILLE, KY., MAY 12, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:

All duly accredited delegates, whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of their assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day:

Galt House (Convention headquarters) \$3.00; Louisville Hotel \$3.00; Willard Hotel \$2.00; Fifth Avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1.00. No assignments of homes will be made after May 5th.

Address all communications to Thos. J. Humphreys, Secretary, 514 West Main street, Louisville, Kentucky.

J. B. MARVIN, Chairman.
THOS. J. HUMPHREYS, Sec.

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons' Liver Medicine.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,
Sole Manufacturer, P. O. Box 218, Waco, Texas.
For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.
I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. It's effect is wonderful.

G. W. WILLIAMS,
Asst. Chief Police.

Feb. 25-12m.

We Recommend

TO OUR PATRONS, THE FIRM OF

PATTON & WHITE,

OF JACKSON, MISS.



FOR FIRST-CLASS

PIANOS AND
ORGANS...

Or in fact anything usually kept in a First-Class Music House. They are the

Largest Dealers in the State.

and handle all the LEADING MAKES. Those contemplating the purchase of musical instruments will do well to open negotiations with them either personally or by letter. In either case we GUARANTEE prompt and FAIR DEALING. Their place of business is at

318 East Capital Street,

JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

FOR APRIL.

MEXICO.—"For the earth shall be filled with the knowledge of the glory of the Lord," missionaries, 13; native assistants, 17; churches, 32; out-stations, 23; membership, 1,132; baptism, 101. Brazil. Missionaries, 13; native assistants, 15; churches, 21; out-stations, 13; membership, 283. Study Text.—Romish superstitions. S. B. C. missionaries, Brazil; to Mexico. Home life in these countries. Who is my neighbor?

Brother Abingham said in a speech at New Orleans, that a Baptist paper that is not missionary in spirit and matter is not worthy the name.

Surely, according to Bro. W., Mississippi Baptists have a first-class paper for it is certainly missionary.

We have so many good papers on missions and reports of work done by the different Societies, that we are encouraged to believe that the spirit of missions is growing, especially among our women. The sisters of our State are doing nobly in the way of contributions to our paper. We have a good paper on Home Missions from Miss Bostic of Hattiesburg that was crowded out this week. Will appear next week. We regret that the report of our "Christmas Offerings" was so small in the *Foreign Mission Journal*. We know that a full report of the money raised by our Societies did not get in.

Sisters, though it is so late, yet if the President of each Society that has not reported will send their reports to Sister Wm. Woods, Meridian, immediately, the hope is that Mississippi will yet make a creditable showing at the meeting of the Women's Missionary Union, at Louisville, Ky., May 12th.

Christians Give to Missions.

MISS L. L. L. RAYBURN.

Christian work is the lair of spiritual life and spiritual prosperity.

The great qualifier for Christian work is the Holy Spirit. Those who have been of Christ, believed in Him and became his followers, every one saved by Christ's atonement ought to be an addition to the force of workers.

To be a successful and willing worker for Christ, we must exercise the fundamental traits of a Christian character—work, pray and give.

In working we pray God to bless our labors, and give our time, talent, and possessions to accomplish that work.

John 9:4: "I must work the works of him that sent me while it is day, for the night cometh when no man can work."

John 6:13: "Whatsoever ye ask in my name, that will I do."

1st Cor. 9:7, we are commanded to "Give not grudgingly, for God loveth a cheerful giver."

Proportionate giving as God has prospered us, is the divinely revealed law of duty and prosperity.

As a certain portion of time is set aside for God's worship, so let a certain portion of our substance be steadily given to him.

Give God the first portion, not the last; the largest, not the least; the best, not the worst.

Then there must be self-denying giving. Give until you feel it; if we do not feel it neither will the world.—David, the king, would not offer that which cost nothing.

Working Christians want souls converted, want to use their money, (or rather God's money entrusted to them) in building up his kingdom.

The question of missions is no longer a question. We cannot read the Bible without seeing missions in it. Take the spirit of missions from it and we have little left.

If you are a child of God you have the desire implanted within you to do right before him, and carefully and prayerfully studying his word you cannot be otherwise convinced than that missions are right in the sight of God.

We have a divine example in the life of Jesus Christ, who was the first and greatest missionary.

For God so loved the world he sent his only son into the world on a mission to die, that all through him might be saved.

When he bowed his head on the cross and said, "it is finished," he meant only the plan of salvation, which plan can never be changed, either added to or taken from, but His missionary work he only began.

Here is Christ's work, the greatest work in the world, still unfinished. He began and it is ours to finish.

Christ gave the command, "go ye therefore and teach all nations;" has that command been carried out?

No, there are millions of the human race in darkness and who have never heard of salvation.

We are a part of the people to whom Christ gave that command.

He expected his church to actively push his cause until the kingdom of this world became the kingdom of his Father; that precious souls might be saved from the power of Satan, to march on for the salvation of the world, Christ expects us who form his church now, as then, that our mission in this world shall be to rescue sinners and to so work as to be successful in their rescue. If we cannot go in person should we not have a representative supported by our liberal contributions to preach the glad news of salvation?

The ends of the earth are near to the heart of Christ. We saw their millions groping and struggling and dying through the years when he entrusted his gospel to his church, saying: "Preach it to every creature."

What shall we say to him when he asks us concerning the gifts he committed to us for our brethren?

We are entrusted with the work of giving the gospel to a lost world. Each one who loves God should help to advance his kingdom.

We should give as the command of our Master.

We are, ourselves, the product of missionary work.

We should give for humanity's sake.

We thus extend love, freedom, and temperance, lessen human suffering, give civilization and education, promote true Catholicity at home, and benefit our own country by converting those who will emigrate to this land, for:

"From Asia's dark dominions,
And Africa's burning sand,
Like mighty streams of water,
They pour into our land,
From Europe's crowded cities,
They flow from year to year,
And bring their crimes and vices,
And superstition here."

"From many a haunt of evil,
From many a home of shame,
We must their souls deliver,
From sin in Jesus' name,
Till slaves of vice and folly
At Jesus' feet shall fall,
And claim His great salvation,
And crown Him Lord of all."

This religion is the only power to lift degradation. It prepares the heathen for heaven. The power of the spirit upon a human soul sets the tongue quivering with the music of a universal gospel.

It is the elevation of woman.

Among the heathen a man has the same power over the life of his wife, that he has over that of his horse or his dog. If he kills her, the law does not trouble itself to inquire into the matter.

He takes all reference to her existence as a personal insult. The line between civilization and

Christianity is marked in heathen lands.

The first makes respectable, but does not mark the way to immortality.

The Saviour is, "The light of the world," and must be preached, or sin will grow.

The argument sometimes arises that heathen minds are too full of ignorance and superstition to be changed, but does it not prove by what the gospel does for a hardened American, it can save any one?

Then it is argued the heathen are happy enough, they will be saved anyhow, and this would increase their responsibility.

The Bible does not teach they will be saved anyhow, they are not saved now.

Instead of increasing their responsibilities, it increases their privileges and opportunities.

One dollar at compound interest well invested, at the end of a century will be worth a thousand dollars; at the end of two centuries a million dollars; at the end of three centuries a billion dollars. If man can make so much out of invested funds, how much can God make?

How much do you suppose the dollar you give to Christ will be worth two or three centuries after this, when you behold its fruit in the millennial age?

Trim your lamps Christians, pour in the oil of faith, and see that they burn brightly.

"If once all the lamps that are lighted,
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness
To hail the Millennial Day!"

God give us a people yearning for the lost, constantly bowing before Him for this work, and in his name faithfully doing duty in giving the world the gospel.

O hasten the day when:

"Every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

How sweet it will be to hear them from every nation, every tribe, every kindred, and tongue, ascribing glory, honor, and dominion, to Him who loved them and redeemed them by his own blood!

Dear Sister Searcy:

The long distance and bad roads prevented our Society at Eanin, from observing the week of prayer and self-denial at the church, but a few of us observed it within our "four walls," carrying out such parts of the program, the best we could, under the cir-

cumstances. I found the scripture lessons very uplifting. Such passages as, "If any man will come after me, let him deny himself, and take up his cross and follow me." "Neither will I offer unto the Lord my God of that which cost me nothing." Then I read the beautiful lesson of Mary; bringing her alabaster box of costly ointment as an offering of love to Jesus. Do you remember what Jesus said? "Verily, I say unto you, whosoever this gospel shall be preached, throughout the whole world, this, also that she hath done, shall be spoken of, for a memorial of her."

To the eyes of the world our offering seems small, but we are not ashamed to lay it at Jesus' feet with a prayer to God to bless it to the saving of lost souls. Our offering amounted to \$2.35.

Our Society had a pleasant and profitable meeting, April 1st, p. m. We have about seven members that attend; had one to join last meeting. We redeemed our pledge for \$5.00 for missions, and added Christmas offering, and self-denial offering, making it \$9.35 for Home and Foreign Missions. The balance of the year will be devoted almost entirely to home uses. Our church building is sadly in need of repairs.

I'm sorry to say I have "no tidings" from the sisterhood in other churches of our Association. I still hope that God will move upon their hearts to take up this important work. We can "work, watch and pray," and leave the rest with God, who sometimes blesses even a failure.

Truly your sister,
MISS CLARA BOYD,
Vice-Pres. Rankin Co. Asso.

My Dear Brother:

I am sorry you failed to find space for our program in THE BAPTIST of last week. Please print large and loud this week, that all the brethren may see and understand that we are anxious to have them with us. This is a mission field and such a meeting as contemplated in the program will do us great good. With but one or two exceptions all whose names appear on the list of speakers and essayists, are members of churches in Central Association. We shall certainly feel honored by the presence of our Editor. Come, brother, come.

Fraternally,
A. J. MILLER.

The Southern Baptist Convention will assemble in Louisville, Ky., at 10 o'clock, A. M., May the 12th. The different lines of railroads will sell tickets at one fare for the round trip.

SUNDAY SCHOOLS.

Lesson for April 30, 1899.

THE COMFORTER PROMISED—John 14:15-27.

GOLDEN TEXT—I will pray the Father and he shall give you another comforter—John 14:16.

This lesson is of supreme interest and importance. From it we get our Savior's promise of the Spirit who should come to represent him when he returned to the Father. The bewildered disciples needed all the comfort he could give them, and so having told them of their heavenly home, their future work and their power through prayer, he goes on to tell them of one who should be their helper and advocate. Helpless to carry on so great a work in the face of a hostile world, they must have a guide and teacher.

IF YE LOVE ME.

The words just spoken concerning their faith naturally suggested love, which is an accompaniment of faith. He tells that if they really love him they will show it by keeping his commandments. The Revised Version has the correct text. The conclusion of a fact rather than a command. Love is the main-spring of all true obedience. This love manifesting itself in obedience find a counterpart in the love of Christ. The form of expression which his love takes is a prayer to the Father to do something for them.

THE COMFORTER.

His prayer is for the Father: to send the Comforter or Advocate, who should abide with them and carry on his work. He himself was their Advocate and this other Advocate whom he should send would be another of the same kind, as he himself had been conducting his work along the same line. The word Comforter is the same that is translated Advocate, 1st John 2:1, and is found only in John's writings. It literally means one called to the side of another with the implication that he is called there to counsel and help. One office of the old Greek and Roman advocate was to teach his client how to plead for himself. This was to be the specific work of the Holy Spirit. He is our advocate to counsel, guide, teach and help. He is designated as the Spirit of truth and is a peculiar possession of the believer because the world is unable to receive him.

I WILL NOT LEAVE YOU COMFORTLESS.

How tender this expression of love The disciples would have trouble and tribulation enough, but he would not leave them entirely bereaved. Literally he said, "I will not leave you orphans; I am coming to you." Through this same Spirit he would be with them always, to the end of the world. His coming, he represents not as a particular future act, but his presence with them is to be continuous and abiding. This spiritual vision of him promised to the disciples, would come through union with him, brought about by the Spirit, and they, being in him, should live, because he was living in them. The proof of this union would be the keeping of his commandments by those who have them, which, in turn, would mean their conscious experience of his Father's love, and a manifestation of his own. This mutual love would bring mutual fellowship. "The Christian abides with God, and God abides with the Christian."

THE COMFORTER, WHICH IS THE HOLY GHOST.

The advocate is here identified as the third person of the Trinity. He is further represented as a teacher. He would take the things of Christ, and reveal them to the disciples. He would turn on the light of the spiritual world so that they might discern spiritual truth. He would do more. He would stand by the disciples and bring to their remembrance the very words which Christ had spoken, and which they would so much need to remember in doing "the greater works" of which he had told them.

PEACE.

These final words must have come as a sweet benediction, as the disciples arose from that eventful meal at which so much had been revealed to them. Their minds are distressed, and their hearts sorely troubled, but he who could be calm and serene on the very borders of Gethsemane now speaks peace to them. His peace was his last will and testament. The very words of his benediction were an admission of his separation from them, but even this separation was full of hope. "Let not your heart be troubled," means more in this benediction than in the beginning of the chapter. Its full meaning, the apostles realized at Pentecost, and after, as they fearlessly and calmly prosecuted their work, and defied the world's hate.

Program.

Of the Mississippi Baptist Association to be held with Gallilee,

The First Baptist Church of Gloucester, beginning Saturday before the 5th Sunday in April.

SATURDAY A. M.

1st.—Devotional exercises and address of welcome by, Jud Bolls.

2d.—Response by member of New Providence Sunday School.

3d. Essay—Importance of Sunday School work.—By E. A. Bates.

4th. Essay—"Necessary qualifications of a successful Sunday-School Superintendent."—By, E. W. Roark. To be discussed by Rev. J. J. Walker.

SATURDAY P. M.

5th. Essay or Address—How to secure and maintain the best interest in the Sunday-School.—By C. E. Hooper.

6th. Essay—In what way are Sunday-Schools beneficial to churches?—By P. R. Boile, to be discussed by Dr. W. B. Kinnebrew.

7th. Meaning of heathen, what do we owe them and what relation do Sunday-Schools sustain in the work?—By Rev. J. E. Lowe.

SATURDAY NIGHT.

Address—Parental responsibility in training children.—By Rev. E. Gardner.

9th. Address—Exposure of Mormonism, by Rev. J. H. Lane.

SUNDAY MORNING.

10th. Model Sunday-school, conducted and lecture, from 9.30 to 11 o'clock by a member of State Mission Board.

11th. Conventional sermon, by Rev. T. C. Schilling.

SUNDAY, P. M.

12th. Use to be made of Sunday-school helps, by Dr. W. S. Varnado.

13th. Our duty to our denominational paper, by Rev. T. C. Schilling.

14th. Address—How can the deacon help the pastor, by W. I. Causey.

15th. Essay—Young women's place in the Sunday-school, by Miss Rochie Kinnebrew.

16th. Addresses—Reminiscences of the Mississippi Association, by W. Z. Lea, Sr., and G. F. Webb.

Sermon at night by Rev. J. H. Lane.

Recitations will be requested by Misses Gerlie Toler, Helen Bates and Icy Wilkinson. All churches in the Association are requested to send delegates.

Dinner will be served on the ground.

B. E. JACOBS,
JNO. P. CULPEPPER,
R. S. McLAIN,
Committee.

HOME READING.

Never was given,
But comes the after years,
And comes up to heaven
Its own or its tears;
While the to-morrows stand and wait,
The silent mutes by the outer gate
The common deeds of the common day
Are ringing bells in the far away.
—Henry Burton.

Clear Grit.

"About thirty years ago," said Judge J. "I stepped into a bookstore in Cincinnati, in search of some books that I wanted. While there a little ragged boy, not over twelve years of age, came in and inquired for a geography.
"Plenty of them," was the salesman's reply.
"How much do they cost?"
"One dollar, my lad."
"I don't know they were so much," he turned to go out, and even opened the door, but closed it again and came back.
"I have got 61 cents," he said, "could you let me have a geography and wait a little while for the rest of the money?"
"How eagerly his little eyes looked for an answer! and how he seemed to shrink within his ragged clothes when the man not very kindly told him he could not. The disappointed little fellow looked up to me with a poor attempt at a smile, and left the store. I followed him and overtook him.
"And what now?" I asked.
"Try another place, sir."
"Shall I go, too, and see how you succeed?"
"Oh, yes, if you like," said he, in surprise.
"Four different stores I entered with him, and each time he was refused.
"Will you try again?" I asked.
"Yes, sir, I will try them all, or, I should not know whether I could get one."
"We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted.
"You want the book very much?" asked the proprietor.
"Yes, sir, very much."
"What do you want it so very, very much for?"
"To study, sir. I can't go to school, but I study when I am at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn the places here he used to go."

"Does he go to those places now?" asked the proprietor.
"He is dead," said the boy softly. Then he added, after awhile: "I am going to be a sailor, too."
"Are you though?" asked the gentleman, raising his eyebrows earnestly.
"Yes, sir, if I live."
"Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay me the remainder when you can, or I will let you have one that is not new, for 50 cents."
"Are the leaves all in it, and just like the others, only not new?"
"Yes, just like the new ones."
"It will do just as well, then, and I shall have 11 cents left toward buying some other books. I am glad they did not let me have one at any of the other places."
"The bookseller looked up inquiringly, and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along I saw a nice new pencil and some clean, nice white paper in it.
"Thank you, sir, you are so very good."
"What is your name?"
"William Haverly, sir."
"Do you want any more books?" I asked him.
"More than I can ever get," he replied, glancing at the books that filled the shelves.
"I gave him a bank-note. 'It will buy some for you,' I said.
"Tears of joy stood in his eyes.
"Can I buy what I want with it?"
"Yes, my lad, anything."
"Then I will buy a book for mother," said he; "I thank you very much, and some day I hope I can pay you back."
"He wanted my name, and I gave it to him. Then I left him by the counter so happy that I almost envied him, and many years passed before I saw him again.
"Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm, that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men and the mates were all practical seamen of the first-class, but, after pumping for one whole night and the water gaining on them, they gave up in despair and prepared to take to the boats, though they might have known no small boat

could ride such a sea. The captain, who had been below with his charts, now came up; he saw how matters stood and with a voice that I heard distinctly above the roar of the tempest, ordered every man to his post.
"It was surprising to see those men bow before the strong will of their captain and hurry back to the pumps. The captain then started below to examine the leak. As he passed me I asked him if there was any hope. He looked at me and then at the other passengers, who had crowded up to hear the reply, and said rebukingly:
"Yes, sir, there is hope as long as one inch of this deck remains above water; when I see none of it then I will abandon the vessel, and not before, nor any of my crew, sir. Everything shall be done to save it, and if we fail it will not be from inaction. Bear a hand, every one of you, at the pumps."
"Thrice during the day did we despair, but the captain's dauntless courage perseverance and powerful will mastered every man on board, and we went to work again.
"I will land you safely at the dock of Liverpool," said he "if you will be men."
"And he did land us safely, but the vessel sunk, moored to the dock. The captain stood on the sinking vessel, receiving the thanks and the blessings of passengers as they passed down the gang plank. I was the last to leave. As I passed he grasped my hand, and said:
"Judge P., do you recognize me?"
"I told him that I was not aware that I ever saw him before until I stepped aboard his ship.
"Do you remember the boy in Cincinnati?"
"Very well, sir; William Haverly."
"I am he," said he; "God bless you!"
"And God bless noble Captain Haverly!"—*Sailor's Magazine*.
A Boy Stronger Than a Man.
A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little for being so small, and said to him:
"You will never amount to much, you are too small."
The little fellow looked at them.
"Well," said he, "as small as I am, I can do something that neither of you can do."
"Ah, what is that," said they.
"I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that neither of them was able to do.
"I can keep from swearing," said the little fellow.
There were some blushes on four faces, and there seemed to be no more anxiety for further information.—*Ex.*
Thirty Seconds Too Late.
Rev. Mr. Bell was always punctual. Whoever might be late at meeting, at the funeral or anywhere else, they all knew that Mr. Bell would not. If called to attend a wedding, his foot was on the doorstep and his hand on the bell handle when the clock was striking the hour. It was at first quite annoying to his flock to go according to their old habits to a funeral and meet it on its way to the grave, or to go to a wedding and find it all over before they thought of getting there. So old Mr. Slow waited on the minister to ask him why he was always in such a hurry and so afraid of being too late.
"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."
"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.
"When I was a young man and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back without fail the next Sunday. Well, I had a pleasant week among my kind relatives, and was so much engaged that I hardly thought of my solemn duties till Saturday returned, and then my sister and a beautiful friend of hers persuaded me to go out a little while in the little white boat Cinderella, on our beautiful lake. The day was fine and Cinderella spun and darted under my oars as if a thing of life. When we got ashore I found it two o'clock, and I knew the cars left in fifteen minutes!
"I left the ladies and ran home and caught my carpet bag and ran for the depot. I saw the cars had arrived. With all my strength I ran. I saw them start. I redoubled my efforts and got within fifteen feet of the cars! Oh, for thirty seconds more! Thirty seconds too late! No more! The next day was a fair, still, sweet Sunday. My mountain people gathering, coming down from the glens and following the rills, filled the house of

worship. But there was no minister; and the hungry sheep had no shepherd to feed them! He was thirty seconds too late!
"There was a poor, old, blind man, who lived four miles from the church, and seldom could he get to meeting. That day he ate breakfast early and his little granddaughter led him all the way down the mountain to the church. How weary and sad and disappointed he was! There was no minister to speak to him. He was thirty seconds too late!
"There was a great gathering of children to the Sunday School. And their little eyes glistened, for the minister had promised to preach them a 'little sermon' today; but he was not there. He was thirty seconds too late!
"There was a sick child up one of the glens of the mountain, and she had been enquiring all the week for her minister. She was so anxious to see him and have him pray with her. How she hailed the day when he would be there! But not, he was not there.
"That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. The minister was thirty seconds too late!
"That little girl was dead before I got back, and I could only shed tears over her corpse! I had been thirty seconds too late!
"On my bended knees I asked God's forgiveness and promised him that, if possible, I would never be thirty seconds too late!
"And now, Mr. Slow, am I not about right in my punctuality?"
"Well, I guess it—don't look quite so—unreasonable—as it might!"—*Secretary*.
It seems, Bro. Editor, that our religion has all gone from our hearts to our heads. When I go to hear the preacher preach, somehow I want to feel better when he's done preaching. He talks loud enough, uses a good deal of elocution and rhetoric and logic, and says good things, but somehow, I don't know why, it don't get down into my heart. My brother, you never hear, now-a-days the hallelujahs at the preaching we used to hear. I want to hear the hallelujah and the "bless the Lord oh my soul, and all that is within me bless his holy name."
I want to see tears roll down the cheek as the old, old story is told. I want to see the congregations melted by the power of the Holy Spirit like we used to. "Oh for a closer walk with God."
Brother preacher, will you join in with the hundreds of the humble

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By using these you let into your school the Sunday-School Board of the Southern Baptist Convention and so foster all its work, and train the young people along the line of all its enterprises.
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BAPTIST SUNDAY SCHOOLBOARD, 167 N. CHERRY ST., NASHVILLE, TENN.
HARRIS' Practical Business College.
GUARANTEES POSITIONS UNDER REASONABLE CONDITIONS
A high grade college, located at the capital of the State. VERY, VERY THOROUGH and COMPREHENSIVE courses in PRACTICAL Book keeping, Shorthand and Telegraphy. Expenses EXTREMELY MODERATE. Don't think because the terms are low that it is inferior work. It is VERY, VERY THOROUGH and is on a parity with these hard times. One free scholarship to every county or parish in the U. S. For beautiful catalogue giving full information, address
N. J. HARRIS, President, JACKSON, MISS.

Dear BAPTIST:

You are an unusually promising child of only a few months of age. I've been reading the Bible, (the text Book) the Standard of Texas, and THE BAPTIST, and as I read one piece after another I came to the articles written by our beloved Bro. Miller, of West Point. As I read I was carried backward, still backward, six, seven and more years to the days when this man of God ministered to our church in Spiritual things. When Sunday after Sunday he would endeavor to lead the converted to Christ and to draw the members of the church to higher plains of usefulness, and ere I knew it my heart went out in earnest prayer to our Heavenly Father for a blessing upon Bro. Miller in his new field. We loaned him to Texas for a few years but, we all the time he was one of us. Our church loves him as few churches love a pastor who has gone out from them. He and his dear wife will prove a blessing to any church and community in which they labor.

I hope those West Point brethren and sisters will treat our Bro. Miller well. If they do not we will be much like the young man who had wooed and tried to win the heart of his ideal lady. There came a time in the course of human events when she found it necessary to tell him her decision, as much as it grieved her to tell him. She could never be more than a friend to him. The young man, with all the earnestness of his soul, told her he didn't see how it was she failed to reciprocate his affection, unless it was on account of a lack of capacity upon her part. So it is, if the members of the West Point church do not stand by Bro. Miller and appreciate his labor for the Master they will show to the world they have not the love of God in their hearts. There is much to encourage a love of Jesus in the outlook for Mississippi.

Our power is Christ-like in Spirit, our churches are being furnished with strong men. We are getting some of our own Mississippi brethren back, and we are bringing some from other States. Perhaps you do not know it, it is true nevertheless, we have taken a good sized hamlet (Hamlett) from Texas and we are moving right along upon our work for the Master. We are not doing our best, but we are like we are going to do better. O that the people of God would occupy the high spiritual position which it is their privilege to occupy. Just one more word and I am done. I read the Baptist Standard of Texas. As I see it

GREATEST INVENTION OF THE AGE.

Those Who Have Used It, Declare It to Be The Greatest Blessing Bestowed Upon Man, Woman or Child.

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and, with only the head outside, may have all the invigorating, cleansing and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for 3 cents



CABINET OPEN—Step in or out



FOLDED

each, with no possibility of taking cold, or in any way weakening the system.

A well known citizen of Topeka, Kan., E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved West, and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinet, two of which referring to

RHEUMATISM AND LA GRIPPE,

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Govington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a pain since. My doctor was much astonished, and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe, and cured herself entirely in two days. Another neighbor cured eczema of many years' standing and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long sought for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

from afar it seems to me those Texas people doctor their preachers too much. I'm glad the idea hasn't struck Mississippi with as great force as it has some other States. What do you suppose the Apostle Paul would have said to his brethren calling him Doctor

WELL-KNOWN CHRISTIAN MINISTER

Of Una, N. C., Rev. R. E. Peale, highly recommends this Cabinet, as also does Mrs. Kenricks, Principal of Vassar College, Congressman John J. Lentz, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

REDUCES OBESITY.

It is important to know that the inventor guarantees that obesity will be reduced 5 pounds per week if these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

CURE BLOOD AND SKIN DISEASES.

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their systems with more poisons, by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

THE GREAT FEATURE

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forces out by nature's method all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and lungs, and cause disease, debility and sluggishness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel ten years younger. With the bath, if desired is a

HEAD AND COMPLEXION STEAMER

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions, and

CURES CATARRH AND ASTHMA.

L. B. Westbrook, Newton, Iowa, writes: "For forty-five years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me and two weeks' use cured me entirely, and I have never had a twinge since." Whatever

WILL HASTEN PERSPIRATION.

Everyone knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

QUAKER FOLDING THERMAL

Vapor Bath Cabinet, was patented May 18, 1897, and is made only in Cincinnati, Ohio. This Cabinet, we find, is durably made of best materials. It is entered and vacated by a door at the side. The Cabinet is airtight, made of the best hygienic waterproof cloth, rubber lined, and a folding steel plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet; also, valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when traveling—weighs but five pounds.

People don't need bathrooms, as this Cabinet may be used in any room. Thus bath tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

SO-CALLED CABINETS

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the Cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that cannot be relieved.) Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headache, gout, sciatica, piles, dropsy, blood and skin diseases, liver and kidney troubles. It will

CURE A HARD COLD

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

CLEANSING AND INVIGORATING BATH

Known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low, space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Company, 592 World Building, Cincinnati, Ohio, and ask them to send you their pamphlets and circulars describing their invention. The regular price of this Cabinet is \$5. Head Steaming Attachment, if desired, \$1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real genuine health, vigor and strength.

Write today for full information, or, better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible (capital \$100,000.00), and fill all orders immediately upon receipt of remittance.

Don't fail to send for booklet, as it will prove very interesting reading.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to good agents, both men and women—upon request.

Paul. We sisters like the titles of Brother and Sister better. It is well for us to find the old paths and walk in them.

May God bless the Editor, contributors and all who are connected with our paper and may we all be drawn closer and closer to God

till we reach the Celestial City whose maker and builder is God.

Your sister in Christ,

ANNIE GAMBRELL WILLIAMS.

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.